A SERMON CONCERNING THE TIMES OF RECEIVING THE SACRAMENT;

AND OF

Mutuall Forgiveneſſe.

DELIVERED IN C. C. C. AT the Election of a PRESIDENT;

By RICHARD IAMES B. of Divinitie.

S. Ephrem apud Photium.

LONDON,
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BRITISH MUSEUM

TO THE STVDENTS OF C. C. COL. IN OXFORD.

DEARE friends, to the most of whom I have ever been loving and beloved; you that have seen my cleere open conversation will know that as I doe not willingly doe any displeasure or injurie to any man either in name or fortune so without over-mighty occasion I have no patience to suffer them. And this quality of mine the reader also will easiely gather from the trouble and disturbance of my resolutiou in this briefe treatise. How-

so-

ſoever both hee and you ſhall doe kindly to favour my free nature. So ſhall I have courage, if not in great, at leaſt in this meaner retayling way, to deliver the fruites of my induſtry and obſervation to the world's uſe, and reſt as I would you ſhould, ἀπροφασίτως.

Your moſt affectionate friend
and ſervant

BRITISH 16 NO 85 MUSEUM

RICHARD IAMES.

A SERMON VPON THE SACRAMENT.

1 CORINTH. 11. verſ. 25.

This doe yee, as often as yee drinke, in remembrance of mee.

THIS not my purpoſe at this time to enlarge a liberall diſcourſe of ſcruples and queſtions concerning the Sacrament. But how often wee are bound to the obſervance ſhall bee the only briefe enquiry, from whence I may eaſily come to direct our preſent buſineſſe. A buſineſſe which I well hope ſhall from ſo reverend preface receive a happy & peacefull iſſue. The originall Text is cleare enough, and ſo tranſlations make no materiall difference of the ſenſe, which if cuſtome and other cauſes to the contrary were not, might ſeeme to be, that as the Heathen did in the beginning of their meales make ſome *libation* and *primitiæ* to the Genius of

the house, *Mercurie*, the Xeniall *Iupiter*, and other entertaining Hospitall Dieties: So the *Christians* should in their *Agape*, their feasts of love and pietie, made in private houses, dennes and caues, and desert woods, before the erection of Churches not yet quietly permitted, preferre some first offering of their diet to the memoriall of Christ, at whose appearance all those illusions of Diety vanished; but I will not stay on the mis-take of such conjecture, the Apostles sense being cleare to this purpose onely: That when the *Christians* did, rich and poore so assemble themselves together, they ought with gentle behaviour and sobriety beare themselves for reverence of Christ, whose passions memorie, they did there celebrate with an awfull thought of his second comming in triumph from Heaven to judge the actions, and words, and thoughts of all mankinde. And of this the primitive *Christians* comming toegther, wee have in the second Apology of *Iustine Martyr*, an excellent and special place of witnesse, both for the time and manner, as it shall here in his owne words be reported unto you: *Solis qui dicitur die, id est Dominica*, saith hee, *omnium qui vel in oppidis, vel ruri degunt in eundem locum conventus fit, & commentaria Apostolorum, aut scripta Prophetarum, quod tempus sert leguntur. Deinde lectore quiescente ὁ προεστὼς, præsidens, orationem quâ populum instruit, & ad imitationem tàm pulchrarum rerũ cohortatur habet.* Sub hâc consurgimus cõmuniter omnes & precationes profundimus, & sicuti retulimus precibus peractis panis offertur, & vinum, & aqua, & prepositus quantum pro virili

sua

sua potest preces & gratiarum actiones fundit, & populus ἐπιφημοῖ *gratiose acclamando dicit. Amen, & distributio communicatioque fit eorum in quibus gratiæ sunt actæ,* τῶν εὐχαριστηθέντων *cuique præsenti, absentibus autem per diaconos mittitur. Cæterùm qui copiosiores sunt & volunt, pro arbitrio quisque suo quod visum est contribuunt, & quod ita colligitur apud præpositum deponitur, unde ille opitulatur pupillis, & viduis, & hijs qui propter morbum, aut aliquam aliam causam egent, quiq; in vinculis sunt, & peregre advenientibus hospitibus——— porro alimentum hoc apud nos* εὐχαριστία *appellatur, quod nulli alij participare licitum est, quam verã esse nostram doctrinam credenti, & lavacro propter remissionem peccatorũ & regenerationem abluto.* And because *Thomas Naogeorgius* in the fifth booke of his sacred husbandry hath in eloquent verse well rendred this antiquity; they also here seeme unto mee most worthy a rehearsall, as followeth.

Sint certi festiq; dies horæq; statutæ
Plebs quibus auditum divini oracula verbi
Conveniat, refricetq; fidem, firmetq; subinde,
Et Christi recolat mortem peccata fatendo,
Illius erectis animis & corpus edendo
Symbolico pane & vino, renovetq; sub ipso
Turbata interea fraternæ fædera pacis,
Concordiq; deum pro cunctis mente precetur;
Porrectaq; stipem dextra depromat egenis.
Hæc exercitia & pia sunt & iussa secundum
Christigenumq; gregis redolent vestigia primi.
Ad quæ constitui certas horasq; diesq;
Flagitat ipsa fides rerumq; venustior ordo. So it appeares from *Iustine Martyr*, that besides other casu-

all meetings of the first *Christians*, wherein to encourage and cheere themselves up against danger of persecution; they did assuredly make alwayes solemne sacramentall remembrance of Christ, for whose devotion they suffered, on our Sabbath, on the Lords bright speciall day, that duty was most frequented; not by Apostolicall precept, but free choyce of Christian people, whose antients and guides should have discretion in ordering their owne solemnities with the best conveniency both of times and persons, according to that description of *Aristotle* in *Plutarch*, τέλιος ἀνὴρ θεωρητικὸς ὄντων, πρακτικὸς δὲ τῶν δεόντων. A perfect wise man contemplates things as they are in their owne nature, but doth those things that are convenient; Convenient not for his owne private gaine or ambition, that is, wicked policy, but convenient for the better satisfaction and tranquillity of the state and people, with whom hee lives. Whence, in after times, according to the several dispositions of countries and men, we finde the sacramentall celebration for the times scarce any where agreeing. *Sozomen* speaking of the Monks instituted by *Pachomius* sayes, *Primâ ac ultimâ septimanæ ad communionem divinorum mysteriorum accessuri Socrates* in his second booke and 22. chapter makes his observation thus: *Cùm omnes ubique totius orbis ecclesiæ die Sabbathorum per omnem septimanæ periodum celebrent*, Romani & Alexandrini, *illud ex vetusta quâdam traditione facere detrectant. Ægyptij tametsi vicini sunt* Alexandrinis, & Thebani *Sabbatho quidem Synaxes faciunt*: And Saint *Austin* hath two such places: *Alij quotidie communicant*

corpori

corpori & sanguini Dominco, alij certis diebus accipiunt, alibi nullus dies prætermittitur, quo non offeratur, alij Sabbatho tantùm & dominico —— Huius rei Sacramentum alibi quotidiè, alibi certis interuallis dierum, in Dominico præparatur, & de mensa Domini sumitur. If lower in this Theory wee fall downe to the latter *Roman* practice, that both for times and persons, and all manner of superstitious coyle is full of infinite abuse; They have not onely made the receiving of the Sacrament for dayes and times; but also in the same day, time, and place more frequent then comely. For gaine, vile gaine and lucre, they have erected a trade of altars dedicated unto the names of Saints, whose being ever in this world, is for many of them scarce knowne to story, and on them they mumble a rabblement of masses, which by old *Peter Cantor* in his treatise and designe of a briefer religion, are with scorne called *bifaciatæ, trifaciatæ, quadrifaciatæ*. Let the charming Masse hucksters interpret themselves, for I at this time will not have the leisure, saying with a certaine learned pious man in consideration of their other insolencies: *Hæc & his similia* Romana *potius ambitio quàm Apostolica admisit traditio*, These things are no fruit of any evangelicall tradition, but of the *Roman*, and in true just epithite, the *Roman* Antichristian conspiracy, which by reason of this multiplying the Sacrament, hath in another kinde, to shorten the work, taken away the memory of Christs blood from the use of lay people. And as I have in another place more freely related, what impossibilities, what blasphemies have they not written and added

in their corruption of this one Doctrine? When they had made *Berengarius* for reſcue of his life, to ſay in the third part of *Gratians* decree, *Silicet panem & vinum, quæ in altari ponuntur, poſt conſecrationem, non ſolùm Sacramentum, ſed etiam verum corpus & ſanguinem Domini noſtri Ieſu Chriſti eſſe, & ſenſualiter non ſolùm Sacramentum, ſed in veritate manibus Sacerdotum tractari frangi, & fidelium dentibus atteri*, there the gloſſe it ſelfe makes this caveat; *Niſi ſanè intelligas verba* Berengarij *in maiorem incides hæreſim quàm ipſe habuit, & ideo omnia referas ad ſpecies ipſas.* And againe, on the ſame part and diſtinction, and this paragraph, *vbi pars eſt corporis, eſt & totum*, with no leſſe trouble and perplexity, the ſame gloſſe deviſeth thus: *dicunt quidam quod qualibet pars hoſtiæ licet ipſa integrè conſecretur, convertitur tamen in totum corpus, non pars in partem, nàm aliàs non video qualiter in fractione ſumeretur totum corpus ſub parte primâ. Sed ſecundum hoc videtur, quòd vbi pars eſt, ibi eſt totum, & ſecundum hoc videtur, quòd pes & manus ſunt coniuncti, quòd non credo. Ad hoc dicunt quidam quòd ſi hæc dictio, vbi, deſignat locum, vera eſt, nam in quocunq; loco eſt vna pars corporis Domini, eſt & alia, & ita erit in corpore glorificato; Si verò dicas quod, vbi, id eſt, in quacunq; corporis parte eſt pes, eſt & oculus, falſa eſt.* Reaſon and the God of nature bleſſe us! into what a labirinth of error confirm'd by falſe authorities and falſe miracles hath the papall ſuperſtition brought Chriſtian underſtandings? In ſo much as 'tis not without cauſe, that at the rehearſall of them, the margent of *Iohannes Bohemus* cries out: *Magna fide opus eſt ut tredecim ſequentia credantur.* The fable, the metamorphoſis

morphosis of Christ with them! At the first forging of their transubstantiation they made Christ substantially flesh and blood under the accidents of bread and wine, against which imposture our *Erigena* wrought, and neere the same time, some of them would have perswaded the people that Christ did not open the wombe, but came forth at his mothers navell, against which device, I have reade and collected a very ancient witty treatise, although in a MS. *Saxon* Catechisme of our most deserving patriot, Sr *Robert Cotton*, this foolishnesse is amongst those barbarous people received and taught for doctrine, what shall I say more, but returne, and for the times of receiving the Sacrament, say, that with ancient customes, who have not yet turn'd godlinesse into a trade of avarice I neither may nor shall be ever justly offended, having long since eyther from Saint *Chrysostome*, or Saint *Austin*, from which of them I not now exactly remember, learn't for my owne resolution; That neyther they who receive often, nor they who receive seldome offend in piety, but they, who when they receive, receive unworthily. And for mine owne choyce, I do more willingly adjourne it to solemne daies and speciall reverend occasions, lest the more common custome should with prophane men lessen the esteeme and high honour due unto it. For usually as in the word κοινὸς so in the thing it selfe, things too frequently us'd, grow, as common, so uncleane. And peradventure for my owne particular stomack I would gaine some respite to bite and chide on the bit of malignant mens injurie, lest, as *Seneca* con-

conſiders it, by often ſuffering, and quicke pardoning, I ſhould in time learne to doe them. Notwithſtanding; rejoyce I doe, that the doctrine of Chriſtianity will not permit mee alwaies to broile in ſuch thoughts, and make my life altogether ſpotted, and leprous, hate, malice, and revenge. I heare the voyce of Chriſt bidding us forgive others, as wee hope and expect forgiveneſſe of our owne ſinnes from God. If we feare the Doctrine of his diſpleaſue, wemuſt, to avoyde that, unlade and throw away the burthen of our owne. Of which condition wee ought daily in our prayers remember our ſelves, and remember more then once and againe, becauſe as Saint *Chryſoſtome* tells us, that onely clauſe Chriſt himſelfe in the ſixth of *Matthew* hath againe repeated: For, ſaith hee, *Nec tamen hæc dixiſſe contentus eſt, ſed abundantiùs oſtendere volens, quantã huius rei curam gerat, idipſum etiam ſpecialiter inculcavit. Poſt implctam enim orationis formulam nullius prorſus mandati meminit niſi iſtius certè, quod ad dandam nos veniam concitavit; ſi enim dimiſeritis hominibus peccata eorum dimittet & vobis pater cæleſtis peccata veſtra. Itaq; à vobis tota hæc res ſumit exordium, utrumq; de nobis in noſtrâ poteſtate eſt iudicium——& tamen ſic quoq; abundantiam propriæ miſerationis oſtendit. Nam cùm certè poſſit abſq; hoc quoq; tibi omnia peccata dimittere, vult tamen beneficium etiam per iſta conferre, mille tibi occaſiones manſuetudinis, ac pietatis miniſtrans dũmodo hoc quod in te belluinũ eſt depellat & irã quâ flagras extinguat, teq; undiq; tuis mẽbris reiũgat, edoctũ humanã habere mentẽ.* Certainly this conſideration of St *Chryſoſtom* is excellent, and men living together without this humane civill exchange of

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forgiveneſſe degenerate into a rudeneſſe beyond beaſtes. Lord, if wee enter into a perfect view of our ſelves, how much more humane are beaſts in compariſon of men? beaſtes, plague, peſtilence, deluges, fires, earthquakes, and the common diſſolution of fraile nature; how many leſſe in number do all theſe conſume then the onely rage and fury of men implacable one upon another. And therefore no marveile, if Chriſt who glories in the title of, *Prince of Peace*, do on perill of our owne ſoules once and againe commend mutuall forgiveneſſe vnto the profeſſors of his faith; if he tell us that we are not his Diſciples, except we love one another; if he tell us that love is the fulfilling of his law, if his Apoſtls enforce love and charity above al faith and other obſervance. Bleſſe them, ſaith Saint *Paul*, which perſecute you, bleſſe and curſe not. Rejoyce with them that doe rejoyce, and weepe with them that weepe, being of one affection one towards another, being not high minded, but making your ſelves equall to them of the lower ſort: Be not wiſe in your owne opinions, recompencing to no man evill for evill, providing afore-hand things honeſt, not only before God, but alſo in the ſight of men. If it be poſſible, as much as lyeth in you, live peaceably with all men. Chriſtian religion as in all other reſpects ſo in this is to be much honoured, becauſe it findes wayes and precepts, by which, without impeachment of courage and man-hood, right good valiant men may peaceably eaſe themſelves from the corroſive of injuries and diſpleaſures. To this we are exhorted by the condition of our prayer; to

this we are againe invited in theo ften repetition of this Sacrament, by the example of Christ: of whom the Apostle says χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα. He did freely give us the full pardon of all our sins. But may some here say; In this charitable, yeelding, relenting, and resigning doctrine, wee make gentle, easie conditions a pray to malicious rapine and wickednesse. There is in this world, *Civitas Dei*, Saint *Austins* City of God, and a counterplantation of diveliſh natur'd men; *homines & jumenta*, men and beastly men, wolve-like, vultur-like men, who feede and gorge themselves with carnage. There be men under whose lips is the poison of Serpents and adders, they speak swords and razors, crocodile-men that will with compassion bite you to death, fawning, faining men, that will cut a friends throate with oyle and butter, foxe-men, beare-men, fearing not to use all craft, roaring, rapine and oppression; and must religion in this wilderness of men, binde up vertue and piety into the onely resemblance of sheepe and doves? Must wee yeeld our fleece to those that teare our flesh? nay, must we kisse the pawes and jawes of their wickednesse, or not enjoy the mercy of heaven? Saint *Austin* will tell us, that if by forgiving injuries or suffering them often wee may gaine the offendor, 'tis then needfull and Christian piety so to doe; but if that onely increase pride, insolency and presumption, wee may both offend and defend for our own safety, and the maintenance of civill conversation. *Julian* the Emperour geer'd and prest the Christians with these texts, That they must not reward evill for evill, that they must

must turne their other cheeke to the striker, that they must pray for their persecutors, that they must not resist evill, that they must give their cloake also to such as will sue them at law for their coate. But *Nazianzen* in the first strictive oration against *Iulians* Apostacy replies thus. ἐπεὶ τὰ πῶς ἐκεῖνο οὐ λογίζεσθαι, σοφώτατε πάντων καὶ συνετώτατε. O thou that presumest above all men for thy wit and wisedome, thou that wouldest have Christians be so extremly excellent in their vertue of suffering, how dost not thou that hast bin train'd up in their doctrine, and bin a reader in their Churches, understand: That some of our precepts have in them a necessity of performance, and great perill in the omission, others are onely commended to our free choice. *Quæ ijs*, saith the translation, *qui ea observant honorē et retributionē confert, qui verò ea non observant, haud ideo periculo fiunt obnoxij Si igitur possibile existeret ut omnes essent optimi, & ad sūmum virtutis culmen ascendere possent, hoc quidem præstantissimum esset ac perfectissimum; Quoniam autem divina ab humanis sunt segregata, ac quibusdam satis non sit nisi optima præstent, cùm alijs abundè sit satis si mediocritatem assequantur, quid tibi vis eandē omnibus legem fācire, auteur eos damnas qui perfectè omnia explere non possunt? — Verùm oportet ut in terminis nostræ Philosophiæ, viriūq; nostrarum manentes ab omnibus id quod rectum est fieri postulemus.* Again, as we may reade in the ancient Commentary, that beares Saint *Chrysostomes* name upon our Lords Prayer in the sixt of *Matthew* wee shall there finde many Christians so puzl'd with this hard doctrine of forgivenesse, as not aware of this *Nazianzenes* distinction followed by *Erasmus*, concerning ascheticall, perfect Apostolicall men,

 and

and other ordinary Christians, did for their lesse condemnation leave out the clause of forgiuenes in the repetition of the Prayer. *Stulti*, saith that Author *primùm quoniam qui non sic orat quemadmodum docuit Christus, nec est Christi Discipulus. Secundò quia nec pater libenter exaudit orationem quam filius non dictavit. Cognoscit enim pater filii sui sensus & verba, nec suscipit quæ usurpatio humana excogitavit, sed quæ sapientia Christi exposuit. Ergo orationem quidem dicere potes, circumuenire autem & fallere Deum non potes; nec accipis indulgentiam, nisi priùs indulseris ipse.* Or may not a man in so harsh case say with Saint *Ierom*; *Non depudesco infidelitatis meæ*, I am not ashamed to aske, whether considering the bitter affronts and villanies of many, above and beneath all rules & termes of civilitie, for the next world cleerely and cleanly putting over al appetite & itch of evil satisfaction, not wishing there, our enemies teeth to chatter for cold, or crackle for heate, we may not in this wayfaring while of our mortall life kindly beseech God to let us doe our best and worst one upon another. Or may we not beleeve that Christ bids us not to forgive high crimes and immanities, but παραπτώματα lesser, ordinary, veniall tresp asses? But I dare not be over bould in advising any of these by-wayes and illusions of forgiveneſse, and it did seeme to *Giraldus Cambrensis* a pretty strange rude fashion, when a wilde Irish Priest in his sight, left one hand of a childe unhallowed in the Font, wherewith to revenge his Fathers blood: Rather let us all beleeve and say, that our Saviours condition and precept of mutuall forgiveneſse is the never setting starre of direction by which

which wee must steere our course for heaven and blessednesse after this life; though many times wee may by stormes and tempests, be farre beaten and forced out of the way. If it be possible, and for as much as in us lyeth, wee must live peaceably with all men; and that wee of this place shall doe with more easinesse, if we be εὐγνώμονες, men of faire purpose, not projecting our owne profit or preferment from the injury and bereaving of one another; if we envy not our betters vertue, nor despise others of meaner quality, if we have the wisedome rather to suffer then doe wrong: which conditions of peace not possessing monasteries, left discord to ruine and breake downe their very walls and foundations. And here I might enter into a large parrallell of their fury with our owne, one part of which *Ariosto* in the 26. Stanza of his 27. Booke hath, speaking of the Angels message, by our eloquent translator Sir *Iohn Harrington* thus expressed

To seeke Dame Discord he doth leave the skie,
And to the Abbey he returnes againe,
Where her amid the Monks he might espie,
That change old officers and new ordaine:
She laughs to see their portises to fly,
Ready to knocke out one anothers braine:
The Angell takes her by her painted locks,
And with great fury gives her many knocks.

But I rather wish that with new better manners and agreement, wee here may henceforth make *Ciceroes Athenian* ἀμνηστία, his oblivion and forgetfulnesse of all such uncivil, unquiet, brutish, monastical behaviour. Whence *Iustin* in the fift book of his Epitome leaves

leaves this good memoriall. *Atq; ita per multa membra civitas divisa in unum tandem corpus redigitur, & ne qua dissensio ex antea his nasceretur, omnes jurejurando obstringuntur discordiarum oblivionẽ fore.* This for my owne part I doe most heartily wish & pray amongst us, and shall now most wistingly com down to celebrate, with confidence that as I desire to forgive all men, so God will forgive and blesse me, if it be his pleasure, with convenience of this life; if not so, with the immortall fruition of the other onely true blessednesse of heaven, which God of his infinite mercy grant to all.

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AN APOLOGETICALL ESSAY FOR THE RIGHTEOVSNES OF MISERABLE VNHAPPY PEOPLE.

DELIVERED IN A SERMON at S. *Maries* in OXFORD.

By RICHARD IAMES Bachelour of Divinitie, and Fellow of *C.C.C.*

Iuvenalis.

Nil habet infœlix paupertas durius in se
Quam quod ridiculos homines facit.---

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